MAKING, ACCEPTING AND DECLINING OFFERS IN MAGAR AND ENGLISH

A Thesis Submitted to the Department of English Education

in Partial Fulfilment for Master of Education in English

Submitted by
Girija Ale

Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2010

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Girija Ale** has prepared this thesis entitled **Making, accepting and declining offers in Magar and English** under my guidance and supervision.

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DECLARATION

I hereby declare to the best of my knowledge that this thesis is original, no part of it was earlier submitted for the candidature of research degree to any university.

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DEDICATION

Dedicated to my Parents
who have always been a source
of inspiration to me.

ACKNOWLEDGEMENTS

ABSTRACT

This research entitled 'Making, accepting and declining offers in Magar and English' has attempted to identify the forms of making, accepting and declining offers used by Magar native speakers and to compare them with the forms used by English native speakers on the basis of formality level. Both primary and secondary sources of data had been utilized. The Magar native speakers were sampling population for primary sources of data while previously conducted research and some authentic books such as Blundell et al. (1982), Matreyek (1983) were the secondary source of data. The samples were selected through snow-ball sampling procedure and they were provided questionnaires. This research found out that the Magar native speakers preferred to use informal and neutral exponents for making, accepting and declining offers in comparison to the English native speakers.

This thesis consists of four chapters. The first chapter deals with general background and review of related literature. The second chapter includes methodology which was put into practice while collecting data. It includes sources of data, sampling procedure, tool and process of data collection and limitations of the study. The third chapter includes the analysis and interpretation of collected data. Based on those analysed and interpreted data, some findings and recommendations are provided in the fourth chapter. Additional information is placed in appendices at last.

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LIST OF SYMBOLS AND ABBREVIATIONS

AO	-	Accepting Offer
CBS	-	Central Bearau of Statistics
CUP	-	Cambridge University Press
DO	-	Declining Offer
e.g.	-	exampli gratia
ELT	-	English Language Teaching
ENSs	-	English Native Speakers
M.Ed.	-	Masters' in Education
MNSs	-	Magar Native Speakers
MO	-	Making Offer
MP	-	Member of Parliament
NELTA	-	Nepal English Language Teachers' Association
OUP	-	Oxford University Press
T.U.	-	Tribhuvan University
U.K.	-	United Kingdom
V.I.P.	-	Very Important Person

CHAPTER ONE
INTRODUCTION

1.1   General Background

The only thing that makes language dynamic and alive is its appropriate use in speech community. Each member of a community has deeply rooted insight of how to initiate, prolong and finalize conversation. "A great deal of research on communication makes it apparent that of what we do when we communicate is conventionalized" (Hall, 2002, p.9). That is to say, in going about our everyday business, we participate in a multiplicity of recurring communicative activities which are familiar to us. So, appropriate use of language denotes keeping communicative situation in view. Had we been lacked of conscience for appropriate use of language, there would not have been maintained human civilization. Sometimes, keeping quiet or at least speaking less helps us not to break our social relationship rather than talking too much. Contrary to this, we should speak more than necessary in order to clarify facts. Therefore, how and how much to use language depends on the given context.

Blundell, et al. (1982) say "… using language appropriately helps to improve communication. But using it inappropriately can have the opposite effect" (p. viii). Hence, "appropriateness of language use depends on who speaks to whom, when and where, on what topic and for what purpose" (Sthapit, 2000, p. 6). So, how to use language becomes a problem. Such human related problems are the main concern of applied linguistics. To quote Krishnaswamy, et al. (1992). "Applied linguistics is seen as dynamic as compared to the static theoretical linguistics since it is concerned with human problems" (p. 5).

It is obvious that language is essentially a social phenomenon since it lives in the minds and tongues of its users. Some inferences associated with social-cultural system can be drawn on the basis of forms used in different languages. The forms of two languages have less significance in themselves unless they are compared. In fact, comparison should not be for its own sake. Instead, it has to derive some implications.

Language consists of form and function. Brown (1994) says, "while forms are the outward manifestation of language, functions are the realization of those forms" (p. 231). Generally, what language does is called language function. It can broadly be classified into grammatical and communicative functions. The former is the relationship between a constituent to another constituent within a sentence, e.g. subject, predictor and adjunct whereas the latter denotes an actual use of language with special purpose. However, linguists often tend to use language function and communicative function interchangeably. Although 'function' has been recognized as 'use', they are quite different. To quote Halliday (1973), "we cannot simply equate function with use, instead, we must be prepared to take a more general … a more abstract view of the nature of linguistic function" (p. 8).

Richards et al. (1999) put it differently, "Language functions are often described as categories of behavior. e.g. requests, apologies, complaints, offers, compliments" (p. 148). We use language not only for expressing thoughts and feelings but also for

opening the conversational channel, creating literary works, facilitating the cognitive development, serving the language itself, etc. So, it is virtually impossible to pin point all the functions of language.

1.1.1 Classification of Communicative Function

While Ferdinand de Saussure discussed the formal aspect of language, Malinowski (1923) stressed on intelligibility of an utterance when it is placed in the context of situation. He classified communicative function into three categories:

a) The pragmatic function

b) The magical function

c) The narrative function

Similarly, Halliday (1973) discusses seven initial functions related to children.

i.   Instrument (I want) satisfying material need.

ii.   Regulatory (Do as I tell you) controlling the behavior of others.

iii. Interactional (Me and You) getting along with other people.

iv.   Personal (Here I come) identifying and expressing the self.

v.   Heuristic (Tell me why) exploring the world around and inside.

vi.   Imaginative (Let's pretend) creating a world of one's own.

vii. Information (I've got something to tell you) communication new information.

He also puts the above functions into the following three macro categories which adults use.

a) The ideational function

b) The interpersonal function

c) The textual function (pp. 22-45)

Likewise, Blundell et al. (1982, p. xvii) present communicative functions into four categories:

i.   About information, attitudes and action

ii.   Social formulas

iii. Making communication work

iv.   Finding out about language

1.1.2 Communicative Competence and its Components

The term 'competence' is especially used by Noam Chomsky which means 'a person's internalized grammar of a language (Richards et al. 1999, p. 68). To be exact, Chomsky spoke of linguistic competence "...to capture those sets of principles, conditions and rules for generating the structural components of a language which any speaker of a language knows implicitly" (Chomsky, 1966 as cited in Hall 2002, p. 103). Later on, Hymes (1971) proposed the concept of communicative competence in relation to Chomsky's linguistic competence. For Hymes, Chomsky's notion of linguistic competence could not account for the knowledge and skills that individuals must have to understand and produce utterances appropriate to the particular contexts in which they occur.

Communicative competence, thus, refers to 'the activity not only to apply grammatically correct sentences but also to know when and where to use these sentences and to whom' (Richards et al., 1999, p. 65). To quote Sthapit (2000) 'communicative competence includes both mental and performance abilities of language including paralinguistic and extra linguistic abilities as well as motor and strategic skills involved in communicative activities (p. 15). He presents three components of communicative competence. They are:

a) Extended linguistic competence: Knowledge of producing well formed sentences and discourse units.

b) Extra linguistic competence: Knowledge of non-verbal behavior systems.

c) Pragmatic competence: Knowledge of interpreting language properly and using it appropriately.

1.1.3 Influencing Factors of Communicative Function

In addition to knowing the forms of a language, one must know some influencing factors of communicative function. According to Sthapit (2000) "a learner to be able to use language effectively, requires not only the rules of usage, but also its rules of use and rules of interpretation" (p. 6). Krishnaswamy et al. (1992) present some influencing factors of communicative function which are:

a) The socio-cultural situation–the attitudes, values, conventions, and preferences of the people who use the language.

b) The nature of the participants – the relationship between speaker and hearer, their occupation, interest, socio-economic status

c) The role of participants – the relationship in the social network like father son.

d) The nature and function of the speech event – whether it is a face to face talk for persuasion, confrontation or casual conversation

e) The medium of communication – spoken or written (p.21).

Similarly, Sthapit (2000) includes some variables into context which influence communicative function. They are:
  – The body language

  – The environment

  – The physical characteristics of things

  – The functions in our daily lives

  – The behavioral patterns of human being

  – The social norms and values (p.4).

The level of formality also equally affects communicative function. Blundell et al. (1982) provide four main determinants that make a situation formal or informal. They are the setting, the topic, social relationship between speaker and hearer and their psychological attitudes.

1.1.4 An Overview of Pragmatics
Pragmatics is the study of relationships between linguistic forms and the users of those forms. Levinson (1983) says, "Pragmatics is the study of the relations between language and context that are basic to an account of language understanding" (p. 12). Similarly, Yule (1993) defines it in following statements :
a) Pragmatics is the study of speaker meaning
b) Pragmatics is the study of how more gets communicated than is said.
c) Pragmatics is the study of the expression of relative distance (p. 3).

In order to understand pragmatics, its areas of interest should be taken into account. According to Richards et al. (1999), pragmatics includes the study of :
i) how the interpretation and use of utterances depend on knowledge of the real world.
ii) how speakers use and understand speech acts.
iii) how the structure of sentences is influenced by the speakers and the hearer (p. 243)

Thus, pragmatics is appealing in the sense that it discusses people's intended meanings, their purposes and the kinds of action (e.g. offering). It is also difficult to analyse human concepts in a consistent and objective way.
To sum up, pragmatics allows humans into the analysis of language. It deals with the speaker's intended meaning of the utterance and its effects on the other participants in an act of communication.
1.1.5 Offering
Offering is a communicative function. It falls under the category of 'expressing and finding out intellectual attitudes', according to Van Ek's (1975) classification. Here, 'offer' has been defined as 'an act of saying that you are willing to do or giving something for somebody' (Hornby, 2005 p. 1052). Similarly, according to Agnes (2000) offer is 'to indicate or express one's willingness or intension' (p. 1001).

We make an offer to somebody on various occasions. It may either be acceptable or declined, e.g., we may offer tea to somebody.

Linguists present some English exponents used in offering. Exponents are language utterances or forms a speaker uses to express message. Matreyek (1983) gives the following structural pattern of offering.

Can I …………….. you ?
Need some ………………..
Let me …………. You ………….. (p. 15)

Likewise, Bhatnagar and Bell (1979) present how an offer is accepted or declined:

Accepting an offer	**Declining an offer**
Thank you	No, thank you
Yes please	Unfortunately, I can't (p. 241)
With pleasant	

Similarly, Doff et al. (2006) provide the following pattern:
Shall I ………. (for you) ?
Would you like ………….. ?
I'll …………….. .if you like. (pp. 47-48)

Blundell et al. (1982) provide the following structural patterns of making, accepting and declining offers which are used in formal, informal and neutral (neither very formal nor very informal) situations:

	Neutral exponents
Making offer	Let me……..
	Shall I…………….
	Is there anything I can do
	What can I get you?
Accepting offer	Thank you.
	That's very kind of you.
	That would be very nice.
Declining offer	No, thank you.
	That's very kind of you, but …………
	I don't think so, thank you.
	I'm not sure I could
	Informal exponents
Making offer	Need some help ...?
	I'll do it for you.
	Want a hand ...?
	Can I help out ?

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	Like one? Grab yourself?
Accepting offer	Thanks! Just what I wanted. smashing!
Declining offer	Ok thanks. Don't worry. Nice thought but… Not for me, thanks.

	Formal exponents
	May I be of assistance. Would you care for……………..
Making offer	I wonder if I might………………
Accepting offer	You are most kind. That's extremely kind. That's be delightful. Thank you so much.
Declining	It's very good for you to offer but, ……. Please don't trouble yourself about ……………. That's very kind but I won't (pp. 103-106)

1.1.6 Politeness

The Advanced Learners' Dictionary (2005) defines politeness as "having or showing good manners and respect for the feelings of others" (p. 976). For effective communication, participants should be polite to each other. A speaker shows politeness not only to a hearer but also to the third parties who may or may not be present in speech situation. Politeness is a relative concept. Even an equivalent exponent that is considered very polite in one speech community may be less polite or utterly impolite in another speech community.

The importance of politeness in communication can hardly be ignored. Communication breaks if the participants are not polite to each other.

1.1.7 Indigenous Languages of Nepal

The term 'indigenous' has been defined as 'belonging to a particular place rather than coming to it from somewhere else' (Oxford Advance Learner's Dictionary p. 660). Indigenous languages are undoubtedly the language used by indigenous nationalities of the country and not fixed whichever language family they belong to. In Nepal,

among 92 languages (the Census Report 2001), more than ¾ belong to the indigenous groups (Yadava and Bajracharya, 2005, p. 2)

Most indigenous languages of Nepal are members of the Tibeto-Burman group of the Sino-Tibetan language family. Forty languages affiliated to Sino-Tibetan, 19 languages to Indo-Aryan, 3 languages to Austro-Asiastic, 2 languages to Dravidian language families have been included. Besides these, Kusunda, an isolated language without any genetic relation to other languages, has also been included in indigenous languages.

Most indigenous languages have oral traditions. Each of them has a rich oral heritage of traditional folk stories and songs handed down from parents to children over a long period of time. Indeed, only Newar, Limbu, Sherpa and Magar languages have their own writing traditions. Besides these, other indigenous languages mostly use the Roman script.

According to the degree of endangerment, indigenous languages have been categorized into seven levels. (Yadava and Turin as cited in Yadava and Bajracharya, 2007, p. 28)

i. Safe languages.
ii. Almost safe languages
iii. Potentially endangered languages
iv. Endangered languages
v. Seriously endangered languages
vi. Moribund languages
vii. Extinct languages

Of these, safe and almost safe languages refer to the languages with little danger of being lost. Some features, in detail are as follows:

i) Safe Languages

Features : Inter-generational language transmission, a large number of speakers, a high rate of language retention, an increasing response to new domains such as printed and electronic media. e.g. Newar, Limbu, Magar, Tharu and Gurung.

ii) Almost Safe Languages

Features : Inter generational language transmission, a fairly large community of speakers, a high rate of language retention and community members positive attitude towards their own languages e.g. Chamling, Santhali, Chepang and Dhimal.

The other five levels have been defined by Wurm (1998 as cited in Yadava and Bajracharya, 2007, p. 29) as:

iii) Potentially endangered languages are socially and economically disadvantaged under heavy pressure from a large language and beginning to lose child speakers. e.g. Kumal, Thakali, Jirel and Mugali.

iv) Endangered languages have a few or no children learning the language and the youngest good speakers are young adults, e.g. Umbule, Dura, Lepcha, Bote and Raji.

v) Seriously endangered languages have youngest good speakers aged so or older, e.g. Kaike, Raute, Kisan and Baram.

vi) Moribund languages have only a handful of good speakers left, mostly very old, e.g. Kusunda, Koche and Kagate.

vii) Extinct languages have no speakers left. e.g. Waling, Chonkha and Bungla.

Linguists of Nepal have now become conscious of preserving indigenous languages. Many projects for documentation are being conducted. The importance of preservation should be seriously realized. All languages should be preserved because they foster cultures: If a language dies, the culture dies too. Rai (2005) states "very few people know that linguistic diversity and biodiversity are interrelated. If we destroy language, we will disturb biodiversity—the ecological system that will eventually affect human life" (as cited in Yadava et al, 2005 p. 537). To quote Baker (2000), '....diversity is related to stability. Variety is important for long term survival. Language and cultural diversity maximize chances of human success and adaptability' (ibid) So, the sentiments of all indigenous language communities should be taken into account.

1.1.8 The Magar Language: An Overview

The terms 'Magars' language' and 'Magar language' differ greatly. Magars' language includes Magar dhut/Kura (talk), Magar-Kham and Kaike. Yadava and Turin (2005) state "for many languages, there is no absolute one to one parity between an ethnic community and a speech community" (p. 24). It seems 'one tribe with several languages' model applied in Magars' language. Here, Magar dhut/kura has been translated as the Magar language. In fact, it should not be misunderstood that Magar dhut/kura is only a language of Magar ethnic community. Due to divergence of linguistic terms, all three languages have their own status.

Magar dhut/kura is mostly spoken in west region, Mager-Kham in mid-western region and Kaike in Dolpa district. Kaike is almost similar to Tibetan language. Renowned linguists do not support Magar dhut/kura and Magar-Kham as different dialects of a language. To quote Hitchcock (as cited in Watters 1971) "Magar Kham resembles Magar kura but the two languages are not mutually intelligible" (p. 33). Watters (1971) also supports Hitchcock by stating that 'a brief look at the swadesh list for the two languages reveals only about 20% cognates (p.33). However "a careful examination of more innovative vocabulary and other shared grammatical innovations makes it apparent that Magar-Kham and Magar kura belong to a single subgroup within Tibeto-Burman" (Watters, 2005, p. 340).

1.1.9 Contrastive Analysis and its Pedagogical Implications

The concept of contrastive analysis (CA) was brought to make a systematic comparison between two languages. Van Els et al. (1984) say 'a systematic comparison of two or more languages is called CA' (p. 38).

Similarly, Crystal (2003) defines it as "a general approach to the investigation of language, particularly as carried on in certain areas of applied linguistics such as foreign language teaching and translation" (p. 107). CA, a branch of applied

linguistics, is based on structural linguistics and behaviouristic psychology. According to James (1980) 'CA belongs to interlingual diachronic study in which two languages are essentially involved' (p.3).

The notion of CA was brought in the late 1940s and 50s. C.C. Fries initiated contrastive linguistic study to derive the best teaching materials in teaching a second or foreign language. In fact, the seminal idea for CA was provided by the publication of Robert Lado's book 'Linguistics across culture' in 1957. Van Els et al. (1984) provide some of the fundamental objectives of CA. They are:

a) Providing insights into similarities and differences between languages.

b) Explaining and predicting problems in learning.

c) Developing course materials for language (p.38).

Since the assumptions of CA are hypothetical, CA is often referred to as the CA hypothesis. Lado (1957) provides some assumptions of CA as follows:

a) In the comparison between native language and foreign language lies the key to ease or difficulty in foreign language learning.

b) The most effective language teaching materials are those that are based upon a scientific description of the language to be learned carefully compared with a parallel description of the native language of the learner.

c) The teacher who has made a comparison of the foreign language with the native language of the students know better what the real learning problems are and can better provide for teaching them (as cited in Allen and Corder 1974, p.280)

CA has two significant functions – primary and secondary. Primarily, it is concerned with predicting the areas of difficulty in learning and errors in performance. It also accounts for the errors committed by L2 learners. Secondarily, it explains the causes of errors.

CA hypothesis can be said to have two aspects, viz. linguistic and psychological. The linguistic component is based on the following assumptions:

- Language learning is a matter of habit formation.

- The mind of a child at birth is a tabula rasa, i.e., an empty slate of paper, and

- Languages are comparable.

Psychological aspect, which is also known as transfer theory, states that past learning affects present learning. Transfer may be positive or negative. It is said to be positive

when the past learning helps the present learning. On contrary, if the past learning hinders the present learning, it is called negative transfer.

To sum up, contrastivists compare learners' two languages, viz. their mother tongue and target language; find out similarities and differences; and predict the areas of ease and difficulty. Concerning the usefulness of CA, Lado (1957) claimed

> …we can predict and describe the patterns that will cause difficulty in learning, and those that will not cause difficulty, by comparing systematically the language and culture to be learned with the native language and culture of the students (as quoted in Brown, 1994, p. 194)

CA is mainly carried out for pedagogical purpose. It provides inputs to language teaching and learning by pointing the areas of differences and errors in performance; determining what the learners have to learn; and designing teaching learning materials for those particular areas that need more attention. It also accounts for errors which are listed in error analysis.

1.2 Review of Related Literature

The research works existing in the Department of English Education are not directly related to the present topic. Although there are a handful of research works conducted on linguistic comparison between the Magar and English language at syntactic and semantic levels, up to now, no study on language function is carried out. However, some studies closer to the present topic are reviewed as follows:

Thapa (2007) conducted a research on 'English and Magar kinship terms'. The objectives of his research were to determine terms for Magar kinship relations and to compare them with English kinship terms. He used both questionnaire and interview schedule as research tools following snowball sampling procedure. He found out that the Magar language is rich in kinship terms in comparison to English since there is less lexical gap in kinship terms.

Raika (2007) carried out a research on 'Negative and interrogative transformation in English and Magar language'. The objective of his research was to identify the processes of negative and interrogative transformations in the Magar language. He used interview schedule as tool for data collection. He followed simple random sampling procedure. He found out that yes/no question is formed by using intonation in the Magar language.

Thapa (2007) carried out a research on 'Case in English and Magar language'. The objective of his study was to describe cases in the Magar language. He used interview schedule as research tools. He selected snowball random sampling. He found out that the Magar case marking system is different and complex than that of English.

Dahal (2007) conducted a research on 'A Comparative Study of subject-verb agreement between Magar, Nepali and English language'. The objectives were to find out the subject verb agreement system of Magar language and to compare it with that

of English and Nepali. He followed judgmental sampling procedure. He found out that Magar verbs do not agree with the categories of number of all persons.

Ghimire (2008) carried out a research on 'Magar and English pronominals'. The objective of his study was to identify Magar pronominals. He used interview schedule for data collection and followed stratified random sampling for selecting samples. He found out that Magar has more number of pronouns in comparison to English.

Shrish (2008) carried out a research on 'the forms of address in Magar language'. The objective of his research was to find out the forms of address used in the Magar language. He selected forty-five Magar native speakers following stratified random sampling. He found out that Magar has variety of the forms of address.

Pokhrel (2008) conducted a research on 'English Proficiency of Speakers of the Magar and Nepali language'. The main objective of his research study was to determine the level of proficiency of Magar and Nepali speakers in English. He used test items based on all four skills of language. He followed judgmental sampling. He concluded that Nepali native speakers have higher level of English proficiency than that of Magar native speakers

Shrestha (2008) carried out a research on 'Comparative study on offering between English and Newari language;. The main objective of her study was to list forms of offer in English and Newari languages. She used a set of questionnaire as research tool. She followed purposive sampling procedure. She found out that English native speakers use less number of exponents while offering in comparison to that of Newari.

Poudel (2008) carried out a research study on 'making, accepting and rejecting offers in Nepali and English language'. The objective of his study was to list different forms of making, accepting and rejecting offers used by the native speakers of English and Nepali. He followed judgmental sampling procedure. He found out that offers depend on the relationship between interlocutors in case of Nepali speakers.

1.3   Objectives of the Study
The objectives of the study will be as follows:
   i)   to identify various forms of making, accepting and declining offers used by the Magar native speakers.

   ii) to compare the forms of making, accepting and declining offers used by Magar and English native speakers on the basis of formality level.

   iii) to list some pedagogical implications.

1.4   Significance of the Study
Generally, language functions have been equated with the uses of language. The uses of language are determined and influenced by socio-cultural setting. To discover and compare the forms of offering used in two languages seems a matter of enquiry. This

study will be significant for the textbook writers, subject experts, English language teachers, syllabus designers and students as well.

1.5 Definition of Specific Terms

Bio-diversity : The existence of a large number of different kinds of animals and plants which make a balanced environment.

Cognate : A linguistic form which is historically derived from the same source as another language.

Diachronic : Through a period of time.

Solidarity : Support by one person to another because they share feelings, opinions.

Swadesh list : A list of cognate words formulated by Morris Swadesh (a north American linguist).

CHAPTER TWO
METHODOLOGY

This chapter deals with the methodology that was put into practice while collecting data. It consists of the sources of data, tools, process of data collection and limitations of the study.

2.1   Sources of Data
Both primary and secondary sources of data were implemented in order to meet the objectives.

2.1.1   Primary Sources of Data
The primary sources of data were the native speakers of the Magar language living in Bakrang VDC of Gorkha district.

2.1.2   Secondary Sources of Data
Various books such as Halliday (1973), Blundell et al. (1982), Matreyek (1983), Van Els et al. (1984), Krishnaswamy et al. (1992), Brown (1994). Journals; Contemporary issues in Nepalese linguistics (2005), reports, articles related to the topic were used as secondary sources.

2.2   Sampling Procedure
I selected forty Magar native speakers of Bakrang VDC by using snowball sampling under non-random sampling procedure.

I also contacted some of my relatives who could be co-operative for contacting other informants.

2.3   Tools for Data Collection
A set of questionnaire was the tool for data collection. Various situations of making, accepting and declining offers in the Magar language were included in questionnaire. Those situations were based on different degree of formality.

2.4   Process of Data Collection
To collect the primary data, the following procedures were followed progressively.
- I went to the field and built rapport with target samples.

- I contacted some of my relatives and made a list of literate Magar native speakers.

- Then, I distributed the questionnaires and explained what the samples were supposed to do.

- I waited for one hour until the samples finished the given task.

2.5   Limitations of the Study

The limitations of the study were as follows:

a)   The study was limited to forty Magar native speakers of Bakrang VDC.

b)   It was limited to the patterns of offerings.

c)   Only literate and educated samples were taken into account.

CHAPTER THREE
ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of collected data in detail. The data has been analyzed descriptively through tabulation and illustrations. The researcher had interpreted those exponents-based data from sociolinguistic and socio-cultural perspectives. The similarities and differences between the Magar and English exponents have been mentioned.

The Magar exponents have been collected through primary source, i.e., questionnaire while previously conducted research works as well as some related books, as secondary source, are the sources of English exponents. Only some frequently used Magar exponents have been analyzed under following topics (For detail Magar exponents, see Appendices II-IV)

3.1 Making Accepting and Declining Offers among Family Members

Since antiquity, human beings have been living together making small to big social groups, for instance, family, society, community and so on. Family is a group of people who share the same roof. There are grand parents, parents, auntie, uncle and other children. The size of family members depends on the type of family – single and joint. Generally, family members of similar age and seniority speak informal exponents. In contrast, neutral and formal exponents are used while addressing to a senior family member.

The Magar informants were asked to make, accept and decline offers to other family members. The Magar exponents are presented under the following topics:

3.1.1 Making Offer by Elder Brother/Sister to Younger Brother

Brother and sister are the family members belonging to the same generation. Normally elder brother/sister uses informal exponents. The informants were asked to make offer addressing to their younger brother under a given situation. Some frequently used exponents are tabulated as follows:

Situation: A younger brother is trying to turn the radio on but he does not know.

Table No. 1
MO by Elder Brother/Sister to Younger Brother

Magar exponents	No. of informants	English equivalents
a) ŋā kholdimə yālhe	13	I will turn (the radio) on.
b) rāko, ŋā ārmhātnə yālhe	5	Give, I will play.
c) rāko, ŋā kholdeki pāhāknə yālhe	10	Give, I will train you to turn on.

 The above table shows that MNSs frequently used the word ' rāko '(give)for imperative purpose. This word makes exponents much informal. Short exponents were mostly used in the Magar language while making offer to turn the radio on addressed

to a young brother. Among the above mentioned exponents,' ŋā kholdimə yālhe'is neutral exponent while the other two are informal ones.

While making offer addressed to a younger brother, other family members, senior to him, the ENSs have been found to use the exponents, for instance, 'I'll train you how to operate it', 'Let me instruct you how to operate it' 'Shall I.............. for you?' 'Want a hand?' 'Can I help out?'

Comparison: Similarity and Difference
The above mentioned Magar exponents proved to be direct because the frequently used exponents were in assertive form of sentence. Although the meaning of exponents in both languages denotes the same the use of interrogative sentence in English makes it much indirect and polite.

3.1.2 Making Offer by Nephew/Niece to Auntie
Nephew/niece and auntie belong to different generations. Due to age difference and seniority of auntie, nephew/niece tends to use neutral exponents.

The informants were asked to make offer addressing to their auntie under a given situation. Only frequently used exponents are tabulated as follows:

Situation: An uncle sent a letter to aunt. But she could not read it.

Table No. 2
MO by Nephew/Niece to Auntie

Magar exponents	No. of informants	English equivalents
a) ŋā pədhisārə setāknə yālhe	19	I will read and make you listen
b) kānchi məi, ŋā cəsmā rāknə yālhe	8	Auntie, I will bring glasses.

The table shows that MNSs used much direct exponents frequently while making offer to read a letter addressed to auntie. Although both of the above exponents are neutral, the word 'kānchi məi 'makes the second exponent much polite. The MNSs do not address their senior family member by their first name.

While making offer addressed to auntie, the ENSs have been found to use the neutral exponents such as 'Would you like me to read newspaper ? 'I'll bring your glass if you like'.

Comparison: Similarity and Difference
Both MNSs and ENSs perfer to use neutral exponents while making offer addressed to auntie. The MNSs used much direct exponents in comparison to the ENSs.

By addressing relatives directly such as 'Kanchi məi' (auntie) proved that the MNSs seek much solidarity among them while the ENSs tend to speak much indirect exponents. Solidarity can not be observed in raw-exponents in English.

3.1.3 Accepting/Declining Offers Addressed to Auntie
Similarly, the informants were also asked either to accept or decline offers used by nephew/niece to auntie under a given situation. Some exponents are tabulated as follows:

Situation: An aunt offers you Rs. 5000

Table No. 3
AO Addressed to Auntie

Magar exponents	No. of informants	English equivalents
a) chānne, ŋāi rə cəhisəne	17	O.K. I also need.
b) chānne, ŋā pinhapihin yālhe	10	O.K. I will give later on.

Table No. 4
DO Addressed to Auntie

Magar exponents	No. of informants	English equivalents
a) ŋāki hodik pəisā mācəhisle	15	I needn't much money.
b) chyo, ŋā tə mālā le	10	No, I won't take.
c) chyo, māyānhi həi.	7	Please, do not give.

The above tables show that 'chānne' and 'Chyo' were respectively used for accepting and decline offers in the Magar language. The MNSs used both neutral and informal exponents while accepting or declining offers money made by auntie. Although both exponents are neutral, the second one is much indirect and polite in table no. 3. In table no. 4, the first exponent is neutral while other two exponents are informal and direct.

While accepting offers made by auntie, the ENSs have been found to use the exponents such as 'thank you', 'It's my pleasure' 'That would be lovely, thank you'. Similarly, for declining those offers, they use the exponents, for instance, 'Oh! No thanks', 'I am not sure I could'

Comparison: Similarity and Difference
Both MNSs and ENSs prefer to use neutral exponents frequently while accepting or declining offers made by auntie. The MNSs used specific words ' chānne' and 'chyo'. The ENSs do not use specific words while accepting or declining offer.

3.1.4 Making Offer by Nephew/Niece to Uncle
Uncle is regarded as a respected family member. Not only paternal, but also maternal uncle is behaved as a family member rather than simply a guest in Magar community. So, nephew/niece uses neutral and informal exponents while making offer to uncle.

The informants were asked to make offer addressing to their uncle under a given situation. Some exponents are presented as follows:

Situation: An uncle arrived when nephew/niece was having snack.

Table No. 5
MO by Nephew/Niece to Uncle

Magar exponents	No. of informants	English equivalents
a) lə, lə, kānchā bā, ərhəni jyāki pəriyā	12	Uncle, have snack please.
b) rānhi māmi, ŋā ərhəni khāŋnə yālhe	6	Please come uncle I will cook snack

The table shows that the exponents 'lə lə kānchā bā, and rānhi māməi' used to show respectfulness to uncle before making offer to have snack in the Magar language. Although both exponents in the table are neutral, the first exponent is much polite than the second one.

While making offers addressed to uncle including other respected family members, the ENSs have been found to use neutral exponents such as 'May I bring some coffee for you? 'Shall I .... for you ?'

Comparison: Similarity and Difference
Both MNSs and ENSs prefer to use neutral exponents while making offer to uncle. The use of assertive sentence by the MNSs proved that much direct way of making offer addressed to uncle is used. In contrast to it, the ENSs prefer indirect way.

3.1.5 Accepting/Declining Offer Used by Son/Daughter to Mother
Mother is a respected family member who cares for her children. Generally, son/daughter uses polite, neutral exponents to their mother. The researcher had provided a situation in which the informants either accepted or declined offers made by their mother. Some frequently used exponents are tabulated as follows:

Situation: Son/daughter needs money to buy a mobile set. Mother offers some money.

Table No. 6
AO Used by Son/Daughter to Mother

Magar exponents	No. of informants	English equivalents
a) mojum chānā məi	12	It's better, mother
b) chānā, mārhāŋnə syā	8	O.K., It's my pleasure
c) chānne, ŋəi horuŋcə nə pācə	7	O.K. I want like wise

Table No. 7
DO used by Son/Daughter to Mother

Magar exponents	No. of informants	English equivalents
a) chyo, māyānhi	11	No, don't give please
b) chyo, dəiyə yākhi pāme	7	No, sister wants to give.

The above table show that MNSs mostly used short and neutral exponents for both accepting and declining offer money made by mother. They become much polite while accepting. In some cases, they provided a reason for declining. However, they also declined directly. In table no.6, the exponents 'chānā mārhājnə syā' is much polite than the other two exponents. Similarly, in table no.7 the second exponent seems much Indirect and polite.

In response to offer made by mother, the ENSs have been found to use the exponents, for instance, 'Thank you very much', 'that's extremely, good of you.' 'Oh! that's great, thank you.' for accepting. To decline those offers, the exponent such as 'Thanks a lot, but', 'Thank you for offering, but.'

Comparison: Similarity and Difference

Both MNSs and ENSs use neutral exponents while accepting offer made by mother. The MNSs used much direct exponents while declining offer in comparison to the ENSs. While responding to the offer made by mother, her children have been found to use short exponents in Magar language. In contrast to it, the ENSs mostly use longer exponents.

3.2 Making Offers among Neighbours

People who live around our house are neighbours. As we require social security and help, we share our happiness and grief with each other. Neighbours may be educated, uneducated, possessing high or low social status, relatives, older, younger. The selection of exponents depends on social factors such as age, social status, economic status.

The informants were asked to make offer while talking to their neighbours who are an old woman and a child.

3.2.1 Making Offers Used by Younger to an Old Woman

The CBS (2001) categorizes old women whose age is over 60. Generally, other younger men and women use polite and neutral exponents while making offer to an old woman.

Situation: An old woman has spilt some rice out of her bag.

Table No. 8
MO Used by Younger to an Old Woman

Magar exponents	No. of informants	English equivalents
a) ŋā churu gomə yālhe	20	I will set rice.
b) ŋā lāphāke ārghā rā sohorimə yālhe	6	I will invite friend and set it.

The above table shows that the MNSs frequently used neutral exponents while making offer to set rice addressed to an old woman. Although both of the exponents are neutral, the second exponent seems much Indirect and polite than the first one.
The ENSs have mostly been found to use neutral exponents for making offers while addressing to an old woman. Some exponents are for instance, 'Can I help you ?', 'Let me help you?', 'Would you like me ......?'

Comparison: Similarity and Difference

Neutral exponents are used to make offer addressed to an old woman in both Magar and English languages. The frequent use of assertive form of sentence while making offer to an old woman in Magar language proved that the MNSs use much direct exponents.

3.2.2 Making Offers Used by Older to a Child

Children cover population of early stages in human life-span. They require social security and affection. Older people normally use informal exponents. The informants

were asked to make offers addressing to a child. Some exponents are tabulated as follows.

Situation: A small girl is carrying a heavy load. She can not open the door.

Table No. 9
MO Used by Older to a Child

Magar exponents	No. of informants	English equivalents
a) ŋā golām phumə yālhe, nāni.	6	I will open the door, child.
b) ŋā kāchin bhāri ghomə yālhe. nāku golām phuni.	6	I will take the load. You can open the door.
c) lākhəi, lākhəi ŋā golām phule	10	Wait, wait, I will open the door.

The table shows that the word 'nani' was used to address a female child. As similar to make offer addressed to an old woman, the MNSs used neutral exponents while making offer to help a child. In the table, the first exponent is much direct while the other two are indirect exponents.

The ENSs have mostly been found to use both neutral and informal exponents for making offers while addressing to a child. Some exponents are, for instance, 'Want a hand?' 'Can I help out?' 'Can I .... for you ?' 'Shall I .... for you?'

Comparison: Similarity and Difference
The MNSs have been found to use the discourse marker 'lākhəi, lākhəi' (Wait, wait) which proved that they show much social security on the children. They have been found to use neutral exponents while the ENSs use both neutral and informal exponents.

3.3 Making Offers between Strangers
A person who is unknown to us is a stranger. Despite unfamiliarity, we can talk to him/her in particular situation. Generally, we use formal exponents while making offer to a stranger.

The informants were asked to make offers addressed to a stranger. The analysis of exponents depends on male female distinction.

3.3.1 Making offer addressed to a strange man
Some frequently used exponents for making offer to a strange man are tabulated as follows:

Situation: A strange young man is trying to push his car.

Table No. 10
MO Addressed to a strange man

Magar exponents	No. of informants	English equivalents
a) dājəi, ŋā dhusārə səhəyog jātnə yālhe	7	Brother, I will help by pushing.
b) ŋā rə dhusnə yālhe	15	I will also push.

The word 'dājəi' in the above table even for a strange man while making offer to push the car proved that the MNSs seek much solidarity among them. They mostly used short exponents. In the table the first exponents is neutral and much polite while the second one is informal and less polite.

For making offers addressed to a strange man, the ENSs have been found to use the neutral exponents such as 'What can I do to help ?' 'Let me help you' 'Is there anything I can do ....?'

Comparison: Similarity and Difference
The MNSs had also used the neutral exponents while making offer to strange man. The word 'dājəi' (Brother) addressed to a strange man had been used to make the exponent much polite. The ENSs have been found to use interrogative form of sentence to form polite exponents.

3.3.2 Making Offer Addressed to a Strange Woman
The informants had also been provided a situation in which they made offer to a strange woman. Some highly used exponents are tabulated as follows:
Situation: A boy/girl is sitting in a bus, He/She sees a woman holding her baby.

Table No. 11
MO Addressed to a Strange Woman

Magar exponents	No. of informants	English equivalents
a) dəi, nāku ilā sitāŋ muni, ŋā toŋnə mule.	8	Sister, (you) sit here. I will stand.
b) ŋā isei nāni ghomə yālhe	18	I will take this baby.
c) ŋəʋ sitāŋ muni	6	Sit on my seat.

The table shows that the word 'dəi' even for a strange woman while making offer to have seat proved that the MNSs show their politeness using address term .Among three exponents, 'ŋəu sitāŋ muni' is informal while the other two are neutral exponents.
While making offers addressed to a strange woman, the ENSs have been found to use neutral exponents such as 'please do sit down', 'Excuse me ma' am you'd better to sit here', 'Excuse me, would you mind ....?

Comparison: Similarity and Difference
Both MNSs and ENSs seem to be much polite while making offer to have seat addressed to a strange woman. The discourse markers such as 'excuse me', 'please' proved that the ENSs prefer to be polite. In contrast, the use of address term 'dəi' (sister), even for a strange woman, proved that politeness was realized in address term used by MNSs.

3.4 Making Offers to Guest

Guest is a person whom we invite to participate in our social programs and festivals. Generally, much polite exponents are used while addressing to a guest. Only a situation in which the informants had to make offers was provided.

3.4.1 Making Offers Used by Host to a Guest

The informants were asked to make offer to a guest providing a particular, situation. Only frequently used exponents have been tabulated as follows:

Situation: A guest arrived at your house. He/she looks thirsty.

Table No. 12
MO Used by Host to a Guest

Magar exponents	No. of informants	English equivalents
a) ŋā di rāknə yālhe	11	I will bring water.
b) ilāk muki āchāne, ŋā di rākle	9	Please sit here, I will bring water.

The above table shows that the MNSs used neutral and formal exponents while making offer to drink water addressed to a guest. In the table, the exponent 'ilāk muki āchane ŋa di rākle' is formal whereas 'ŋā di rakonə yālhe' is neutral exponent. The MNSs mostly used neutral exponents.

While making offers used by a host to a guest, the ENSs have been found to use neutral exponents such as 'Can I offer you .... ? at informal setting. The formal exponents such as 'Would you care for .... ? 'I wonder if I might offer ....? are used at formal setting.

Comparison: Similarity and Difference

Both MNSs and ENSs have been found to use the neutral and formal exponents at informal and formal settings respectively while making offer to a guest.

However, the use of interrogative form of sentence makes the exponents much indirect in English.

3.5 Accepting/Declining Offers to Friend

Friend is a person who shares happiness and sorrow. Friends can be intimate or general which is classified on the basis of time spent with them. Generally, informal exponents are used among friends. However, intimacy and context in conversation affect the selection of exponents.

The informants were asked either to accept or decline offers made by their friends under a given situation. Some frequently used exponents are tabulated as follows:

3.5.1 Accepting/Declining Offers Addressed to a Friend
Situation:

- A friend offers orange in the early morning.

- A boy/girl is tired of carrying a load, His/her friend offers you to carry it.

- A boy/girl tells his/her friend to play when he/she is tired

Table No. 13
AO Addressed to a Friend

Magar exponents	No. of informants	English equivalents
a) jyāle, jyāle səntəlā	8	(I will) eat orange.
b) chānne ŋā rə mhuŋəne, lə buni	11	O.K., I am also tired, carry please.
c) chānne, ŋā rə sāmān loki le.	7	O.K. I also need to buy goods.
d) chānne, kāchin mhuŋbātā rə gesle	8	O.K. I will take rest and play

Table No. 14
DO Addressed to a Friend

Magar exponents	No. of informants	English equivalents
a) hekle kāki ŋālhā rə	5	I can post myself.
b) chyo, mājyāle	5	No (I will) not eat.
c) chyo, ŋəʊ məiyə dhile	6	No, my mother scolds.
d) chyo cəhi cə māgesle	9	No, I do not play now.

The above tables show that comparatively longer exponents were used by MNSs while accepting offer addressed to friend .They provided reasons for declining those offers. In some cases, they simply exponents directly. Although most exponents are informal, the exponent 'hekle ŋālhā ra while declining offer can also be used in quite formal setting.

While accepting offers addressed to friends, the ENSs have been found to use the exponents such as 'cheers!', 'Thanks' 'Just what I needed', 'I'd love', 'you bet'. Similarly, for declining offers, they have been found to use the exponents such as 'No, it's O.K. thanks', 'Nice thought, but ....' 'Not for me, thanks', 'Not this time, thanks'.

Comparison: Similarity and Difference
The ENSs prefer to use short exponents for accepting offers addressed to a friend. Such short exponents prove that they are culturally much open-hearted. As similar to English, only informal exponents have been used by the MNSs.

3.6 Accepting/Declining Offers to Teacher at Office
Office is a place where various professional works are carried out by a group of personals as their part of responsibility. It is related to institutional centre, hospital, court, public administration etc. The selection of exponents relies on the ranking criterion among personals. In institutional centre, students use many indirect and polite exponents to their teachers.

The informants were asked either to accept or decline offers made by teacher. Some noticeable exponents used by students in response to the offers made by teacher at office are tabulated:

3.6.1 Accepting/Declining Offers Used by Student

Situation:

- A teacher offers his/her student to borrow a book.

- The teacher offers his/her student to have a seat.

Table No. 15
AO Used by Student to Teacher

Magar exponents	No. of informants	English equivalents
a) chānne sər, mule	15	O.K. sir, (I will) sit.
b) chānne, sər, ŋā pədhisā rə lhetnə yālhe	7	O.K. sir, I will return back after reading.
c) chānne, ŋā ālhe	8	O.K., I will borrow.

Table No. 16
DO Used by Student to Teacher

Magar exponents	No. of informants	English equivalents
a) chyo sər, cəhi ŋəʊ kām le	12	No sir, I have my work now.
b) chyo sər, ŋəʊ nə le hosei kitab	16	No sir, I have that book.
c) chyo, ŋā ilā rə chānəne	8	No, I am quite better here.

The above tables show that the MNSs used both neutral and informal exponents while accepting offer to have seat and to borrow book addressed to teacher 'channe sər mule and chānne ŋā ālhe' are informal exponents. Except these, all exponents used for accepting and declining can be categorized under neutral exponents. Much direct and much indirect exponents were used respectively for accepting and declining offer made by teacher.

Teachers are socially respected people in western culture also. They, including other professionals, are well-behaved. In response to offers made by teacher, the ENSs have been found to use the exponents such as 'you are most kind.' 'I'd be delighted for accepting. While declining those offers, the exponents such as 'It's very good of you to offer but ....' 'Thank you for offering, but ....' have been found to use.

Comparison: Similarity and Difference
The MNSs prefer to use much direct exponents while accepting. Much indirect exponents had been used while declining for they attempted to avoid inconsistencies

with the teachers. The ENSs prefer to use much polite and indirect exponents in both cases of accepting and declining offers made by professionals including teachers.

3.7 Making, Accepting and Declining Offers at Commercial Centre

Commercial centre generally covers departmental store, import-export trade link, small shops where selling and buying activities are carried out by shopkeeper and customer respectively.
The shopkeeper mostly uses convincing polite language for business purpose. The informants were asked to make accept and decline offers in the relationship between shopkeeper and customer.

3.7.1 Making Offers Used by a Shopkeeper to a Customer

The informants were asked to make offers used by shopkeeper by providing a situation. Some frequently used exponents are taken into account.
Situation: A customer comes when shopkeeper is at his /her shop.

Table No. 17
MO Used by a Shopkeeper to a Customer

Magar exponents	No. of informants	English equivalents
a) ŋā kusei sāmān tānhāki nākuki ?	6	Which goods could I show you.
b) kusei sāmān ālkhi āle ?	10	Which goods are to be borrowed ?
c) isei sāmān sech le, ālni	9	These goods are very good, please borrow.

The table shows that interrogative form of sentence was mostly used while making offer to buy goods by shopkeeper. Such exponents were used to be much polite. Among three exponents, the first one is formal while other two are neutral exponents.

In order to make offers by a shopkeeper to a customer, the ENSs have been found to use the following exponents:

'How about taking goods by taxi'
'I will deliver the goods to your home'
'I want to call a taxi to deliver your goods'

Comparison: Similarity and Difference

The frequent use of interrogative forms of sentence by the MNSs proved that they prefer to use indirect and neutral exponents. The selection of longer exponents by the ENSs proved that much convincing language is preferred by them.

3.7.2 Accepting/Declining Offers Used by Customer

Situation: A shopkeeper tells to deliver goods to customer's house.

Table No. 18
AO Used by Customer

Magar exponents	No. of informants	English equivalents
a) chānne, mojum chānā	17	O.K., It's better.
b) chānne, bin kāni	8	O.K. (You) send

Table No. 19
DO Used by Customer

Magar exponents	No. of informants	English equivalents
a) chyo, ŋālhā rə hekle	10	No, I can do myself.
b) chyo, bhātcə sāmān əruke bhāsnə yālhe aʋlhā	7	No, other may break the breakable goods.

The tables show that the MNSs preferred to use short exponents while accepting offer to deliver good to a customer's house. The exponent 'chānne mojum chānā' is neutral whereas 'channe binkāni' is informal one. Longer exponent with justification while declining those offers were used by the MNSs. Both exponents in table No.19 fall under neutral category.

While responding to offers made by shopkeeper, the ENSs have been found to use the exponents for accepting such as 'That's very kind of you', 'Oh ! yes, please', 'Of course, it's so heavy'. For declining those offers, the exponents such as 'Not for me, thank you', 'No, I won't, thank you' have been found to use.

Comparison: Similarity and Difference

The MNSs have been found to use short exponents while accepting offers made by a shopkeeper. Such short exponents proved that they comment very less while accepting those offers. They have mostly been found to present some reasons rather than telling directly while declining those offers. The ENSs mostly use neutral exponents for both accepting and declining offers.

3.8 Accepting/Declining Offers at Party Palace

Party palace is a place where religious and cultural programmes such as wedding ceremony, birthday party are carried out. Mostly adults including some children take part at party palace. They enjoy eating, drinking and dancing together. While doing such activities, one person may offer something to another.

The informants were asked either to accept or decline offers at party palace. Some situations were provided where the persons of opposite sex as well as common people addressing to VIP responded. Some exponents are tabulated under two topics.

3.8.1 The Adult Persons of Opposite Sex

Human beings are biologically classified into male and female. Normally, polite and indirect exponents are preferred while accepting or declining offer to dance, marry.

3.8.2 Accepting/Declining Offers Used by an Adult Person of Opposite Sex

The informants were asked either to accept or decline offers made by the person of their opposite sex. Some exponents are tabulated as follows:

Situation: A nice boy/girl offers to dance at a party programme.

Table No. 20
AO Used by Person of Opposite Sex

Magar exponents	No. of informants	English equivalents
a) chānne, ŋā nāku khātā syāle	14	O.K., I will dance with you.
b) chānne, nāku rə ŋā pinhapihin bihe jātki	8	O.K. you and I will marry later on.

Table No. 21
DO Used by Person of Opposite Sex

Magar exponents	No. of informants	English equivalents
a) chyo, ŋā sen rə māsyāle	7	No, I never dance.
b) chyo, cəhi bihe jātki belā māchānāne	13	No, it's not time to marry now

The frequent use of accepting offer to dance with a person of opposite sex at a party reflexes an entire cultural norm of MNSs. Although the second exponent is indirect, both exponents fall under neutral category in table no: 20.While declining offer to marry, the MNSs used very indirect but much polite exponents. In table no: 21, the two exponents are neutral and formal respectively.

While responding to a person of opposite sex, the ENSs have mostly been found to use the exponents for accepting offers such as 'Yes please', 'that would be very nice', 'I can think of nothing nicer'. Similarly, for declining offers, they use the exponents such as 'No, really, I can manage' 'That's very kind of you, but ....' 'Thank you for offering, but ....?'

Comparison: Similarity and Difference
The frequent use of exponents for accepting offers to dance with a person of opposite sex at party proved that the MNSs prefer to involve in cultural programme. They have been found to make decision of marriage carefully by using neutral exponents. The ENSs have been found to use neutral and formal exponents while responding to a person of opposite sex. They have been found not to decline directly. Instead, they prefer to provide some reason for declining offer.

3.8.3 Common People and a VIP
A VIP is a person possessing a high social status e.g., an M.P., minister. Common people generally use formal exponents while talking to a VIP.
Situation: An M.P. offers you to drink alcohol at a party.

3.8.4 Accepting/Declining Offers Used by Common People to a VIP
The informants were asked either to accept or decline offer made by a VIP.

Table No. 22
AO Used by Common People to a VIP

Magar exponents	No. of informants	English equivalents
a) chānne	1	It's O.K.

Table No. 23
DO Used by Common People to a VIP

Magar exponents	No. of informants	English equivalents
a) ŋā rəksi sen rə māgāle	17	I never drink alcohol.
b) chyo, gāki māchānne	6	No, (alcohol) should not be drunk.

The above tables show that the MNSs used very short exponents 'chānne' for accepting offer made by a VIP to drink alcohol. The word 'channe' is a neutral exponent. Under this situation, most MNss used this exponents 'nā rəksi sen rə māgāle' while declining offer .Both exponents in table no:23 are neutral.
In response to offers made by a VIP, the ENSs have been found to use the exponents for accepting are, for instance, 'You are most kind', 'That's extremely good of you' 'I'd be delighted. The exponents for declining those offers are 'It's very good of you to offer, but ....' 'I am very grateful for your offer. However..............'

Comparison: Similarity and Difference
Very less number of accepting offers made by a VIP at party proved that the MNSs have been found to hesitate. Such hesitation reflexes an entire cultural norm. While accepting such offer at party, they have been found to use a short exponent. While declining, they prefer to use indirect exponents. They do not prefer to drink alcohol with a VIP.

The ENSs mostly use formal exponents. The use of longer exponents proves that they do not hesitate while talking to a VIP. Their open-heartedness reflexes their cultural norm. Even for declining offer, they prefer to use very indirect exponents.

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

This chapter deals with the major findings and recommendations of the study.

4.1 Findings
After analyzing and interpreting the collected data, Magar exponents identified in making accepting and declining offers are presented as follows:

4.1.1   Frequently Used Magar Exponents
I) For Making Offers

    a)   ŋā kholdimə yālhe

    b)   rāko ŋā kholdeki pāhāknə yālhe

    c)   ŋā churu gomə yālhe

    d)   lakhəi, lākhəi, ŋā golām phule

    e)   ŋā pədhisārə setāknə yālhe

    f)   ŋā isei nāni ghomə yālhe

II) For Accepting Offers

    a)   chānne, ŋāki rə cəhisəne

    b)   mojum chānā məi

    c)   chānne, ŋā rə mhuŋəne lə buni

    d)   chānne sər, ŋā pədhisārə lhetnə yālhe

    e)   chānne, ŋā naku khātā syāle

    f)   chānne, mojum chānā

III) For Declining Offers

    a)   ŋāki hodik pəisā mācəhisle
    b)   Chyo, māyānhi

    c)   chyo, ŋəʊ məie dhile

    d)   chyo, ŋaki cə mhuŋəne

    e)   chyo sər, ŋəʊ rə le hosei kitab

    f)   chyo, ŋāki jicə kurā mən māpərisle

    g)   ŋā rəksi sen rə māgāle

4.1.2 Comparison

The exponents for making, accepting and declining offers used in the Magar and English languages have been attempted to compare according to their similarities and differences

A. Similarities

i)   Both MNSs and ENSs have been found to use neutral exponents while making offers to uncle and aunt.

ii)   While accepting offer made by mother, both MNSs and ENSs have been found to use much pleasing language. They provide reason to decline those offers.

iii)   Both MNSs and ENSs have been found to use neutral and indirect exponents while making offer to strangers.

iv)   Both MNSs and ENSs have been found to use indirect exponents while declining offers made by teacher.

v)   Both MNSs and ENSs have been found to use the neutral and formal exponents at informal and formal settings respectively while making offer to a guest.

vi)   The MNSs have been found to have special interest in dancing and singing. The ENSs are also mostly interested in such cultural function.

vii)   Both the ENSs and MNSs have been found not to decline the offers directly made by an adult person of their opposite sex.

Viii)   Both MNSs and ENSs have been found to use neutral exponents while responding to offer made by shopkeeper.

B)   Differences

1)   In totality, the MNSs have been found to use more informal and neutral than formal exponents.

2)   The MNSs have been found to use direct and less polite exponents while making offer to a younger brother in comparison to the ENSs.

3)   The MNSs have been found to seek much solidarity to their relatives while making, accepting and declining offer. Such solidarity has not been found in the form of address term in the English language.

4)   In the Magar language, the specific words 'Channe' for accepting and 'Chyo' for declining offers have been used. In contrast to it, there are no specific words for accepting and declining offers in English.

5)   The MNSs have been found to use much direct and less polite exponents for making offer to uncle and auntie in comparison to the ENSs.

6)   The MNSs have been found to use short exponents while responding to the offer made by mother in comparison to the ENSs.

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7) The MNSs have been found to use much direct exponents while making offer to an old woman in comparison to the ENSs.

8) Social security on the children has been realized in discourse marker by the MNSs. Such social security is realized by indirect exponents in English.

9) The use of address term e.g. 'dəi' (sister), 'dājəi' (brother) even for strange woman and man proved that the MNSs seek much solidarity among them and to make the exponents much polite.

10) The discourse markers 'excuse me' 'please' prove that the ENSs use much polite exponents.

11) Although both the MNSs and ENSs have been found to use informal exponents while responding to offers made by their friends, the ENSs seem to have been culturally much open-hearted.

12) The MNSs have been found to use much direct exponents while accepting offers made by their teacher. In contrast to it, much indirect and polite exponents have been used for declining offers under the same situation.

13) The ENSs prefer to use much indirect and polite exponents for both accepting and declining offers made by teachers.

14) Although both the MNSs and ENSs have been found to use indirect and polite exponents while making offer by a shopkeeper, the ENSs prefer to use much convincing exponents qualitatively.

15) The MNSs have been found to make very less comment while accepting offers made by a shopkeeper. They generally present some reason while declining those offers.

16) The MNSs have been found to hesitate much in comparison to the ENSs while responding to an offer made by a VIP. The ENSs seem to have been quite open-hearted than the MNSs.

4.2   Recommendations

On the basis of the findings, some recommendations have been presented under following headings:

4.2.1 Recommendations to MNSs Learning English

i) Longer exponents while accepting or declining offers should be used in English.

ii) Discourse markers such as excuse me, 'please' should be used to make exponents much polite in English.

iii) Interrogative form of sentences should be used for making offers to make exponents much polite in English.

4.2.2 Recommendations to ENSs Learning Magar Language

i) Short exponents while accepting or declining offers should be used in Magar language.

ii) 'Channe' and 'chyo' for accepting and declining offers should be used respectively in Magar language.

4.2.3 General Recommendations for linguists and teachers

1) The MNSs seek much solidarity among their members of speech community in comparison to the ENSs. English teachers as well as ELT trainers should know this fact and put into practice accordingly.

2) There are specific words for accepting and declining offers in Magar language which the English language does not have. Translators, while translating the Magar language into English, should keep this fact into practice.

3) Discourse markers have been used in both languages differently. English teachers, teaching the MNSs, should focus on those discourse markers used in English.

4) The teachers should provide the students an opportunity to discuss social norms for making, accepting and declining offers in English.

5) The MNSs are found to be culturally motivated with special interest in dancing, singing. The syllabus designers should design the ELT courses in such a way that the MNSs might learn English through singing and dancing.

6) Group work, pair work could be useful for teaching making, accepting and declining offers.

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APPENDIX I

lk|o nfkmf,

O:o} k|Zgsf] zf]wsfo{ k"/f hf6 lsof} nflu k|:t't t'ngfTds cWoog c+u|]hL cf6]O du/ efiff} k|:tfj hf6\sL tl/sf kQf n}8]sL cfn] . O:o} zf]wsfo{ **k|f=8f uf]ljGb/fh e§/fO**{sf] lgb]{zfᵃ hf6\gn] . ᵃf c+u|]hL lzIff ljefu ljZjljBfno SofDk;, sLlt{k'/f] sf6 ljBfyL{ cfn] . s[kof Dxfsf ofR5 k§ k|Zgsf] pQ/ gfs'o b}lgs k|of]u 5fGr, hf6\r ofvL cf5fg] . gfs'o ofR5 k§ pQ/sf] zf]wsfo{ofᵃ k|of]u hf6\n] .

Zff]wstf{
lul/hf cfn]
c+u|]]hL   lzIff

lq=lj=,

ljefu

sLlt{k'/ .

Total exponents of making offers used by MNSs.

Q.No.	Elder brother/sister to younger brother	F.
	g) ŋā kholdimə yālhe	15
	h) rāko ŋā ārmhātnə yālhe	5 10
	i) rāko ŋā kholdeki pāhāknə yālhe	6
	j) māketo, ŋā pāhāknə yālhe	
	Younger to an old woman	
1	k) ŋā churu sohorimə yālhe	6
	l) ŋā lāphāke ārghā rə sohorimə yālhe	6 20
	m) ŋā churu gomə yālhe	4
	n) nāku imāŋ nuŋni bəjei, ŋā gomə rə rāknə yālhe	
	Older to younger child	
5	o) ŋā golām phumə yālhe nāni	6
	p) ŋā kāchin bhāri ghomə yālhe. nāku golām phuni	6 7
	q) bābu, ŋā golām dhusārə phumə yālhe	10
	r) lakhəi, lākhəi, ŋā golām phule	
	Nephew/niece to Auntie	F
4	s) ŋā pədhisārə setāknə yālhe	19
	t) nāku seni, ŋā pədhisārə setāknə yālhe	3 8
	u) kāchi məi, ŋā cəsmā rāknə yālhe	4 2
	v) ŋā pədhisnə yālhe, nāku seni həi.	
	w) nāku māwarnhāŋ ŋā pədhisnə yālhe	
	Nephew/niece to Uncle	
15	x) pəttəko chānā rə arhəni jyāki	5
	y) rənchiməlā māməi, rānhi ərhəni jyārə nuŋki	4 12
	z) lə, lə kānchā, ərhəni jyāki pəriya	6 3
	aa) rānhi māməi, ŋā ərhəni khāŋnə yālhe	
	bb) rānhi māməi, ərhəni jyāki	
	To strange man	
2,20	cc) dajəi, ŋā dhusārə səhəyog jātnə yālhe	7 5
	dd) ŋā lāphāke ārghā rə kār dhusnə yālhe	15
	ee) ŋā rə dhusnə yālhe	6

	ff) ŋālhā rə kār dhusnə yālhe	
	To strange woman	
	gg) ŋā jhālki belā chānā dəi, isei sitāŋ muni	2
	hh) dəi, nāku ilā muni, ŋā toŋnə mule	8
		3
	ii) nākuki əsjilo chānnəlā nāku isei sitāŋ muni	18
	jj) ŋā isei nāni ghomə yālhe	6
	kk) ŋəʋ sitāŋ muni	
	Shopkeeper to customer	
	ll) ŋā kusei sāmān tānhāki nākuki	6
	mm) kusei sāmān ālkhi āle	10
		9
	nn) isei sāmān sech le, ālni	
	To a guest	
14	oo) di gāku āle ?	4
	pp) hān gāle māməi	1
		3
	qq) di sonhəlā māməi, di gāle māməi	2
	rr) nāku hān gāle?	5
		9
	ss) nāku di sonhəlā māməi ? ŋā di rākle.	10
	tt) ilāk muki āchāne ŋā di rākle	
	uu) ŋā di rāknə yālhe	

Total exponents of accepting offers used by MNSs

Q.No.	Nephew/niece to auntie	F
22	vv) chānne	5
	ww) chānne, ŋā pinhāpihin yālhe nākuki	10
	xx) chānne, ŋāki rə cəhisəne	17
	Son/daughter to mother	
17	yy) chānne, ŋəi horuŋcə nə pācə	7
	zz) chānne	6
	aaa) mojum chānā məi	12
	bbb) chānne mārhāŋnə syā	8
	Among Friends	
21,25, 24,28	ccc) chānā, mojum chānā	5
	ddd) chānne, ŋā rə sāmān liki le	7
	eee) chānne, ŋā jyā jyā sele	4
	fff) chānne, ŋā jyāle	8
	ggg) chānne, rāko	1
	hhh) chānne mihil təndeki nuŋle ŋā rə	6
	iii) chānne, ŋā rə pədhisnaŋ kikkə chānəne nuŋle kāchin	3
	jjj) chānne kāchin mhuŋbāta rə gesle	8
	kkk) chānne nākuki hi dukhə	5
	lll) chānne, buni ihuŋ pānāŋ deutā nə dinhā	1
	mmm) chānne, ŋā rə mhuŋəne lə buni	11
	Student to teacher	
13,16	nnn) chānne sər mule	5
	ooo) chānne, chānne sər	4
	ppp) chānne sər, ŋā pədhisārə lhetnə yālhe	7
	qqq) chānne, ŋā ālhe	8
	rrr) chānne sər mule ŋā	
	sss) chānne ŋā sitāŋ mule	
	To a strange man	
23	ttt) yāhā denhāŋ jyāle	2
	An adult person of opposite sex	

	uuu)	chānne, irijā cəgāle	14
	vvv)	chānne, ŋā naku khātā syāle	
	www)	chānne jhən gā jhən gā gā sele	6
	xxx)	chānne, mojum chānā	8
	yyy)	chānne, ŋā syāle	8
	zzz)	chānne ŋā syāmə yālhe	
	aaaa)	chānne, nāku rə ŋā pinhāpihin bihe jātke	
	Common people to a VIP		
8	bbbb)	chānne	1
	Shopkeeper to customer		
	cccc)	chānne, mojum chānā	17
	dddd)	chānne, binkani	8
	eeee)	chānne	7
	ffff)	chānne ni tə	2

Total exponents of declining offers used by MNSs

Q.No.	Nephew/niece to auntie		F
22	gggg)	chyo, ŋā tə mālāle	10
	hhhh)	ŋāki hodik pəisā mācəhisle	15
	iiii)	chyo hotro pəisā hi jātki mācəhisle	
	jjjj)	chyo, māpərle, chānā	
	kkkk)	chyo mālāle, ŋālhā rə kəmədile	7
	llll)	chyo, mācəhisle	
	mmmm)	chyo, māyānhi həi	
	Son/daughter to mother		
17	nnnn)	Chyo, māyānhi	11
	oooo)	chyo, dəiyə yākhi pāme	7
	Among Friends		
	pppp)	Chyo, nākuki hi dukhə	
	qqqq)	hekle kāki ŋālhā rə	5
	rrrr)	chyo māpərle, ŋā nə kāle	
	ssss)	chyo hosei philim māosnāŋ rə chānne.	
	tttt)	chininŋ ŋəʊ kām le, philim māoski	
	uuuu)	chyo, chininŋ kām le, pihin oski həi	5
	vvvv)	chyo, philim oski mādinhəne	
	wwww)	chyo, hosei philim cə khāiniŋ oscə āle	
	xxxx)	chyo, mājyāle	6
	yyyy)	cəhi cə gorāk le, mājyāki mibhudi bikle	
	zzzz)	chyo, juŋhəne	
	aaaaa)	chyo, ŋā cə pədhisle	9
	bbbbb)	chyo, ŋəʊ məie dhile	
	ccccc)	chyo, bəi duŋle ŋāki	
	ddddd)	chyo, ŋā māhānne, pədheski le	
	eeeee)	chyo, kām jātki le	
	fffff)	chyo, cəhi cə māgesle	
	ggggg)	chyo, ŋaki cə mhuŋəne	

	hhhhh) chyo, ŋā jəjāko māhāle	
	iiiii) chyo, ŋālhā rə bule	
	Student to teacher	
	jjjjj) Chyo, māmule	
	kkkkk) chyo sər, cəhi ŋəʊ kām le	
	lllll) chyo sər, ŋā toŋnə munārə chānəne	16
	mmmmm) chyo sər, ŋəʊ rə le hosei kitab	
	nnnnn) chyo sər, ŋəi, khāiniko nə pədhisəne hos cə	8
	ooooo) chyo, ŋā toŋnə mule.	
	ppppp) chyo, ŋā ilā rə chānəne	
	To a strange man	
	qqqqq) chyo, mithāi jyānhāŋ mibhudi bikle	2
	rrrrr) chyo, ŋāki jicə kurā mən māpərisle	12
	sssss) chyo, mājyāle	4
	ttttt) chyo, ŋā cə sen rə mithāi majyāle	2
	uuuuu) nāku su āle, ŋā cə ərukuŋ bhəmi yāchhə mājyāle	2
	An adult person of opposite sex	
	vvvvv) Chyo, ŋā sen rə māsyāle	
	wwwww) chyo, māsyāle, ŋā cə kārām sele	
	xxxxx) chyo, ŋā cə bihe jātā	
	yyyyy) chyo əgher jāgir jyārə bihe jātki	
	zzzzz) chyo, ŋā pədheski le	
	aaaaaa) chyo, chibhin bihe jātnāŋ dukhə chānne	13
	bbbbbb) chyo, ŋā cām cām gām rāmhe	
	cccccc) chyo, cəhi bihe jātki belā māchānāne	
	Common people to a VIP	
	dddddd) ŋā rəksi sen rə māgāle	17
	eeeeee) chyo, gāki māchānne	6
	ffffff) chyo māgāki āle	
	gggggg) chyo, māgaki	
	Shopkeeper to customer	
	hhhhhh) chyo, ŋālhā rə hekle	10

iiiiii)	chyo, ŋālhā rə ālhe	7
jjjjjj)	chyo bhātcə sāmān əruke bhāsnə yālhe əʋlhā	

APPENDIX V

k|Zgfjnl

gfd M   pd]/M
k]zf÷Jofj;foM   ln+u -d÷k'_
z}llfs of]UotfM   ldltM

Onfs Dxfsf of5 a]nfᵃ gfs' du/ s'/fᵃ s'6f] hf6\g k|ltlqmof ofNx] M

1) sf6 a'9L dfi6ddL{P emf]nfᵃ sfr 5'? x\of6fsfg] .

(An old woman has spilt some rice out of her bag)

……………………………………………………………………….

2) sf6 edL{P xf];\sf] sf/ 9':g d'd] .

(A young man is trying to push his car)

    ………………………………………………………………….

3) gfs'ᵃ sDkgLP k|bz{gL cfof]hgf hf6\g] . sf6 dflrlG8:r u|fxs /xf .

(Your company is holding an exhibition, a stranger is looking very lost)

    ………………………………………………………………….

4) gfs'ᵃ sfG5f a} sfG5L d} sf] sf6 lr7L ljgsfd] . t/ cfzs' k9]:sL dfx\ofsf .

(your uncle sent a letter to your aunt. But, she could not read it)

    ………………………………………………………………….

5) sf6 df5{ hhfsf]P ln:r ef/L a'd] . xf]r]O uf]nfd km'sL dfx\ofSn] .

(A small girl is carrying a heavy wad she can not open the door)

    ………………………………………………………………….

6) sf6 nfkmfP gfs'ᵃ lr7L x'nfsfᵃ sfsL k|:tfj hf6f t/ gfs' d]Nxfg sfsL x]Sn] .

(A friend offers you to post your letter. But you can quite easily post it yourself)

    ……………………………………………………………….

7) :s"nf] clkm;fᵃ g'ᵃr a]nf x]8;/] l;6fᵃ d'sL k|:tfj hf6f .

(The head teacher offers you to have a seat in his office)

    …………………………………………………………….

8) sf6 ef]hfᵃ ;ef;b] gfs'sL /S;L ufsL k|:tfj hf6f .

(An M.P. offers you to drink alcohol at a party)

    …………………………………………………………….

9) gfs' d6/f} l;6fᵃ n] . sf6 df:6 edL{ xf];\sf] gfgL sfvLofᵃ nf / 6f]fᵃ\g d'd] .

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(You are sitting in a bus, you see a woman holding her baby)
…………………………………………………………………….

10) gfs' Pkm Pd sfo{qmdfª sf6 k|:tf]tf cfn] . kmf]g hf6\r >f]tfsf] sf6 lnxª cg'/f]w hf6\sL

(You offer to dedicate a song in a F.M. programme)
…………………………………………………………………….

11) sf6 k;n] gfs'ª Odfª ;fdfg ljgsfsL dg nlx;f .

(A shopkeeper wants t deliver goods to your house)
…………………………………………………………………….

12) sf6 sfo{s|df ;]5 /]Gemf÷cfnf{d edL{P gfs'sL :ofvL k|:tfj hf6f .

(A nice boy/girl offers you to dance at a programme)
…………………………………………………………………….

13) gfs'ª df:6/] sf6 lstfj cfNgL 8]d] .

(Your teacher offers you to borrow a book)
…………………………………………………………………….

14) gfs'ª Odfª sf6 kfx'gf /fDx] . cfzsf] a]:vf6 8L ;f]Gxg] .

(A guest arrived at you house. He/she looks thirsty)
…………………………………………………………………….

15) gfs' cx{gL Hofr a]nfª gfs'ª dfdf /xf .

(Your uncle, arrived when you were having snack)
…………………………………………………………………….

16) gfs'ª df5{ efO /]]l8of] vf]N8]sL kfd] t/ dfjfxf{ .

(Your younger brother is trying to turn the radio on but he doesnot know)
…………………………………………………………………….

17) gfs'sL df]affOn gf]sL k};f rlx;f . gfs'ª d}P k};f ofvL k|:tfj hf6f .

(You need money to buy a mobile set. Your mother offers you to give money)
…………………………………………………………………….

18) gfs' sf6 ef]hfª c? ddL{ vf6f n] . sf6 df:6÷n]Ghf ddL{P xfg ufsL cf3f{ .

(A group of people are at a party where you are also. A man/woman calls you for drink) …………………………………………………………………….

19) gfs'ª nfkmfP lkmlnd cf]:sL k|:tfj hf6f t/ gfs' ahf/fª ;fdfg gf]sL g'ªasL n] .

(Your friend offers you to go for cinema. But you must go to bazaar)
……………………………………………………………………….

20) sf6 dflrlG8:r edL{ gfs' l5lgª /fxf / sf6 nf]s bf]]xxf]/L sfo{s|df g'ª\sL sf6 n6s6 l;Q}ofª ofxf .

(A stranger comes up to you and offers you a free ticket to a lok dohori programme)

……………………………………………………………………

21) gfsª nfkmfP uf]/fsfªg ;Gtnf HofsL 8\of .

(Your friend offers you an orange in the early morning)

....

22) gfs'ª sfG5L d}P gfs'sL ?= kfFr xhf/ ofNn] 8\of .

(Your aunt offers you Rs. 5000)

....

23) gfs' a;kfsf{ª d'r a]nfª sf6 dflrlG8:r edL{P ld7fO{ lhª 8\of .

(A strange man offers you some chocolates at buspark)

....

24) gfs' kl9l:8d d'r a]nfª sf6 nfkmf /fxf / ahf/fª g'ª\sL 8\of .

(Your friend offers you to go to market when you are reading)

....

25) gfs' a]:vf6f Dx'ªr a]nfª sf6 nfkmfP u]:sL 8\of .

(A friend tells you to play when you are tired)

....

26) :s"nf] aflif{s pT;j sfo{qmdfª gfs'ª df:6] c3]/ /fxf / l;6fª d'sL 8\of .

(A teacher offers you a seat at the front in yearly day of school)

....

27) gfs' lbSs 5fG5 a]nfª gfs'ª 8}P /]l8of]] vf]N8\of]/ lNxª ;]sL 8\of_

(Your sister tells you to play music when you are bored)

....

28) gfs' ef/L a'r a]nfª a]:vf6f Dx'ªg] . xf];\a]nf gfs'ª nfkmf /fxf / ef/L a'n] 8\of .

(You are tired of carrying a load, your friend offers you to carry it)

....

29) gfs' et]/fª n] . xf];\ a]nf sf6 efG5] edL{P Hof6 HofsL 8\of .

(You are in a party. A waiter offers you snack)

....

30) sf6 ;]r n]Ghf dfi6 edL{P ljx] hf6\sL 8\of .

(A nice man/woman offers you to marry)

....

wGojfb Û

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